Fear God, *Honour the* King:

OR,

Great Brittains Allegeance to their Royall Soveraigne: In a Loyal Remonstrance to CHARLES the II. for the Establishing of His Royal Throne, and the restoring of Him to Crown and Scepter.

Prov. 24. 21. *Fear thou the Lord, and the King, and meddle not with them that are given to change.*
Eccles. 8. 2. *I counsel thee to keep the Kings Commandements.*
Eccles. 10. 20. *Curse not the King, no, not in thy thoughts.*
Prov. 8. 15. *By me Kings reign.*

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BIBLIOTHECA BODLEIANA

FEAR GOD, Honour the KING.

AS Magiſtrates are Rulers over the perſons of the People, ſo are they but ſervants to the good of the People; As it is the duty of all to ſerve them, ſo it is their Office to ſerve all. 'Tis no Paradox to affirm, *That* Rulers *are the greateſt Servants.* The Ancients were wont to place their ſtatues of their Princes by their Fountains, intimating that they were, or at leaſt ſhould be, Fountains of the publick good: The Counſellor ſaith, *That a man in publick place ſhould give his will to God, his love to his Maſter, his heart to his Countrey, his ſecrets to his Friends, and his time to buſineſs.* It is a baſe and unworthy ſpirit for a man to make himſelf the Centre of all his actions. The very *Heathen-man* could ſay, *A mans Countrey, and his friends and others, challenge a great part of him.* The *Sun* that is the Prince of Lights, doth impartially ſerve all the Peaſants as well as the

Prince, the poor as well as the rich, the weak as well as the ſtrong. Doth not the *Sea* feed and refreſh the ſmalleſt Fiſh, as well as the greateſt *Leviathan*? Doth not the Trees ſhade and ſhelter from heat the leaſt Bird, as well as the greateſt Beaſt? Let all *Loyal Subjects* then indeavour to be like the *Sun*: For behold, The Son of righteouſneſs was of a brave publick ſpirit; He healed others, but was hurt himſelf; he laid out himſelf, and he laid down himſelf for a publick good. And ſhall not *Chriſtians*; nay *Engliſh-men*, return to their due and lawfull obedience, and merit the praiſe and fame which of late years they have loſt, and all to ſave the Ship of poor *England* from ſinking; whoſe Pilot the raging violence of a tempeſtuous ſtorm hath caſt down head-long from the Stern, and cauſed her to ſtagger To and Fro amongſt the unquiet Waves of the rough Ocean, ſometimes claſhing againſt the proud ſurley Rocks, and at other times reeling up and down the ſmoother Waters; now threatning preſent *ſhipwrack* and *deſtruction*, by and by promiſing a *ſeeming ſafety* and *ſecure arrival*, yet never ſetled faſt, nor abſolutely tending to the quiet and *deſired Haven*: So the vexed and various Government of *bleeding and frantick* England, ever ſince the furious madneſs of certain turbulent ſpirits, (divided her Head from the Body politick, and ſtern of Government, and took it into their Unlawfull and *Uſurping Hands*) it hath been toſſed up and down through ſeveral *Devouring Intereſts*, as a *Lamb* amongſt *Wolves*; yet in all our Revolutions, although many Gaps have been laid open, the Government hath not ſteered its Courſe directly to *Charls the ſecond*, *its onely right and quiet Haven*, till now; bleſſed be the inſtruments thereof.

And as for this Riſing Sun, though hitherto obſcured by

by the *foggy miſts of diſobedient Subjects*; yet do the *rays* of His Sacred Majeſty ſhine througout all *Europe*, and His Renown ecchoeth in every part of the World, to the admiration of forreign Kingdomes, and the envy and hatred of all Diſloyal Subjects: yet cannot *their malice* but marvel at the *vertues* and *patience* of their *too long exiled KING*, whom they ſo much wrong; and it grieves them to ſee that *royal Progeny* (whoſe ruine *they* have ſo greedily hunted after) flouriſh with ſuch glorious ſplendor amongſt *the Kings and Princes of the earth*, growing in favour with God and Man, whileſt they (odious to all but themſelves) by their Tyranny and Diſobedience, incur the diſpleaſure both of Heaven and Earth. And certainly, had they not been infatuated with ſtrange deluſions to deny what their own *Conſciences* telleth them tobe true, they wou'd preſently declare, that the onely way to ſettle our *Diſtractions*, and reſtore our Nation to its Priſtine happineſs and glory, were to call in the King, re-eſtabliſh *Him* in His Own, and *ſet Him upon His Fathers Throne* and with the beſt of men cry out, and ſay, *Fear God, Honour the King.* Which that we may all doe, the Lord grant, that the cries of the People may aſcend up unto the King of Glory, for the reſtoring *Our Gracious* King Charles *the ſecond to His Hereditary Crown*, whoſe Youth His Divine Majeſty hath been pleaſed to ſeaſon with the Afflictions of King *David*, and Clouded the morning of His and Our happineſs with the *various changes* of ſome mens wicked Luſts and Paſſions; who as that holy Prophet and King ſaith; *They rejoyce when they have ruined others; they laugh to ſee them lament. Belſhazzers* ſumptuous feaſt was heightned by the Hogs of his delicious meats and drinks, as they were ſerved in the Veſſels of the Sanctuary: No Bowls, to ſuch *Atheiſts*, like

like a conſecrated Challice to carouſe in; and no Fleſh ſo ſweet, as that which the Eagle rob'd the Altar of: Money gotten by ſtinking means (*as the* Roman *Emperor told his Son*) ſmells as ſweet as honeſt gain. What care ſuch fools though they rend and tear the Churches Garments, ſo theirs may be whole? Or to build up their *Babels* with the ruines of *Sion*; ſo that we may juſtly cry out with a learned Father; *And when they have robbed the* King *and the* Church *of their Patrimony, and the whole* Kin*her ancient plenty, then a ſelf-denying Ordinar*
there is no more left to be taken away) *not only makes ſatisfaction for the Sacriledge, but juſtifies it to be no ſin.* So that it is evident, that our late *changes* have introduced into this Nation many woes and miſeries; and they that took moſt delight in urging of theſe *changes* cannot yet give any ſatisfaction to themſelves for the preſent, and much leſs can they aſſure themſelves of any ſound Government for the future in the way they took; For, as it is truly obſerved, *all changes in Government*, commonly do cheat them moſt at laſt, who at firſt did moſt deſire them. Indeed, it is hard for a good *Hiſtorian* to ſay on the ſudden, how many ſeveral kinds of Government were introduced among the *Romans*, by this inſatiable deſire of *change:* It is notorious, that they had Kings, Senators, Dictators, Tribunes, Conſuls, *&c.* of ſome of which that jeer was ſtarted, *vigilantiſſimum habuimus proconſulem, &c.* We have now had a moſt *vigilant Pro-Conſul*, for during the whole time of his Conſulſhip, he never ſlept, meaning, that he was elected at *Noon* and diſcarded before *Night*. And by name, *Galba*, *Otho*, and *Vitellius*, three of their noted Emperors, enjoyed their Dignity ſo ſhort a ſpace, that *Apollonius* wittily termed them Lords of *Greece* but a ſhort time, ſo theſe three

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continued but Emperors of *Rome* for a few moneths: ſo in-conſtant was the Humour of the Giddy-headed *Romans* in thoſe dayes, that whom they had but newly ſet up, without any other reaſon then a meer affection of novelty, and deſire of Change; they ſoon after pulled down. And no marvel, though the Luxurant *Romans*, that then knew little of God, were ſo deſirous of Change, when as we find Gods own People, the *Jews*, [illegible] troubled with a ſpice, but deſperately ſick of [illegible] Diſeaſe; for they had their Dukes, or Leaders, their Judges, their Prophets, their High-Prieſts, their Kings; and for a time they had an *Inter-regnum*, and no King in *Iſrael*, beſides divers other horrid *Jawfalls* in Government. And if we draw near home, we cannot but take notice how *prædominant*, in all Ages, this deſire of Change hath been in all parts of *Chriſtendome*. What *chopping* and *changing* in ſeveral parts, eſpecially in the Kingdom of *Naples*, where they ſo often changed their Governours, that at laſt their eſtate was repreſented in an *Aſſe*, that having caſt his Rider, turned back, to ſee who would be ſo mad as to beſtride him any more. And may it not be ſaid of ſuch who fight againſt *God* and his *Annointed*, inſtead of diſingaging, do the more intangle themſelves; And like ſo many unruly Colts, get nothing by their diſorderly deſire of Change, but onely to have the Brand of Gods indignation faſtned ſo much the deeper in their fleſh.

Thus they that willingly and wilfuly reſiſt Gods Ordinances (as the Fanaticks of theſe Times do) turn that which they relyed upon as their likelieſt Remedy, to the worſt of miſchiefs that could have befallen them. So it is pregnant in Hiſtory, that very few Nations (out of the meer deſire of Change) will long endure any Govern-

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ment, no, nor scarce any Governour; how then shall it satisfie the 100 Arch-Enemies of Rule and Government, the Fanaticks and non-sensicall Quakers, who would (if they had power to their will) soon lay the Axe to the root of all Magistracy and Ministery whatsoever. Intollerable mischiefs are ingendered by confusion, and the inordinate desire of Change amongst those Phanatques, who are so greedy of Parity, and so fond of Anarchy, may be termed to be like the fruit we call *Medlers*, which are never good till they be *rotten*. Men that are fancifully and fanatick, we need them not to make us happy: I am sure they made a shift to make Us miserable. And if God had not in mercy set bounds to the rage of that Sea, and the madness of that People they would have endangered to have made the City an Aceldama, and our Country a field of blood, It will [illegible] therefore of our Rulers and their po[illegible] and Haptarsh, to keep in the bounds of [illegible] Religious and sober Counsels, to aim at [illegible] and tried ways of settlement, that by [illegible] People may flourish, and Salvation [illegible] the three Nations.